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ABSTRACT

A seminar is described which explored ways in which education could contribute to building the kind of global society that 1979's children might be able and willing to inherit. The year 1979 which was proclaimed "International Year of the Child" by the United Nations opened in Pasadena, California, with a week long International Cooperation Festival for world community. The seminar which was held on the first day of the festival brought together educators, students, community leaders, and the general public. The report contains discussions of the panelists and their dialogue with the audience. Examples of strategies discussed follow. One college teacher describes a unit on "Revolutions" in which students examine changes in such diverse fields as music, fashion, liberation movements, or ideas in religion. The purpose of the unit is to prepare students for the inevitable changes in their lives. A former secondary school teacher stresses the need for a new mind set among both teachers and students which "can provide the basis for a broader global-oriented approach to education at all levels." A professor discussed the work of the United Nations University which began operation in 1975 as a worldwide network of research and advanced training in the areas of world hunger, use and management of natural resources, and human and social development. One panelist felt that in order to bring about awareness and make it last, we need to make global education experiential. She uses the year she spent with the World Campus Afloat Program as an example. Other topics discussed include the activities of the Academy of World Studies and of the Education Abroad Program, the need for world universities with global education programs, and whether or not formal education is prepared to deal with the problem of global communication. The report concludes with a listing of organizations which are sources of resource materials on global education. (Author/RM)

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EDUCATION FOR A GLOBAL SOCIETY:

REPORT OF SEMINAR

January 20, 1979

Pasadena Convention Center
Pasadena, California

COSPONSORED BY

California Council for
The United Nations University

and

The World University in Ojai

SP 013 181

International Year of the Child 1979

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EDITORIAL STAFF

Report Committee	:	Walker Bush, Sam Raber, Anne Stockemer
Editors	:	Walker Bush, Anne Stockemer
Program	:	Betty Cole
Layout and Typing	:	Anne Stockemer
Cover Design	:	Richard Stockemer

California Council for
The United Nations University
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September 1979

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PRESENTERS

Name and Affiliation	Address and Telephone Number
Betty Cole Regional Rep., COPRED; Peace Studies Director, American Friends Service Comm.	American Friends Service Committe 980 North Fair Oaks Avenue Pasadena, CA 91101 (213) 681-7651
Eleanor Eagan Interdependence Curriculum Project; United Nations Association - Pacific Chapter	Interdependence Curriculum Projec c/o United Nations Association - Pacific Chapter 1048 Westwood Boulevard Los Angeles, CA 90024 (213) 477-3581
Lucile W. Green Educator; President, World Citizens Assembly	World Citizens Assembly 312 Sutter Street San Francisco, CA 94108 (415) 421-0836
Donald Keys Registrar, Planetary Citizens; Representative of World Federalists at United Nations	Planetary Citizens 777 United Nations Plaza New York, NY 10017 (212) 490-2766
Dorothy W. Nelson Dean of the Law Center, USC School of Law; Treasurer, Baha'i Nat'l Spir. Assembly	School of Law University of Southern California University Park Los Angeles, CA 90007
Benito F. Reyes President, The World University in Ojai	The World University in Ojai Ojai, CA 93023 (805) 646-1444
Bennet Skewes-Cox President, Academy of World Studies; Vice Ch. (No. Sec.), California Council for The United Nations University	Academy of World Studies 2820 Van Ness San Francisco, CA 94109 (415) 441-1404
Carl Zachrisson, Jr. Director, Education Abroad Program, Pomona College; Treasurer, California Council for The United Nations University	Pomona College Claremont, CA 91711 (714) 621-8154

LOGOS, EMBLEMS AND SYMBOLS

The illustrations in this report identify some of the institutions, organizations and programs that deal with a variety of global concerns. In some cases, the identifying mark illustrates the summary of the speaker associated with (though not necessarily representing) that organization.

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INTRODUCTION

The year 1979--proclaimed "International Year of the Child" by the United Nations--opened in Pasadena, California with a week-long International Cooperation Festival for world community. This Seminar on the first day of the Festival brought together educators, students, community leaders, and the general public to explore ways in which education could contribute to building the kind of global society that 1979's children might be able--and willing--to inherit.

Almost as many ways have been mentioned in this report as there were individuals participating. The California Council for the United Nations University and the World University in Ojai--the two organizers and co-sponsors of this Seminar--represent in themselves two quite different yet complementary approaches to the role of higher education in building world community.

The United Nations University film, presented by the California Council's founding chairman Bennet Skewes-Cox, illustrates the very innovative and useful international network of research centers and projects on critical world problems that the U.N.U. has built during its six years of existence. Connecting centers having their own traditions of excellence in non-traditional ways, this concept of a worldwide educational institution gives us one glimpse of what a global society might be like.

An example of a single institution, totally non-traditional and focused on individual spirituality and meditation as a way to reach a global society, is offered here by Dr. Benito Reyes, president of the World University in Ojai. This approach echoes in his other remarks, and also in the work of Donald Keys--widely respected United Nations observer (sometimes "participant-observer") for the World Federalists--who takes his "Planetary Citizens" visitors into the U.N. Delegates' Lounge and says to them: "Now you are standing in the cockpit of Spaceship Earth; how does it feel?"

The rich diversity of strategies represented herein (see Index for a listing) are like the "cracks in the perception of what national sovereignty is all about" that Betty Cole sees appearing in both developed and developing nations. "Nestled safely" in these cracks are "the seeds of the new world . . . manifesting themselves in educational processes." And she joins at least two other panelists in this Seminar in calling to our attention what these educational processes for a global society are really teaching: a non-comparative sense of self-worth (emphasis mine, based on theirs).

There are, for example, the exercises and simulation games developed so skillfully by Dr. Lucile Green into her program of "Integrative Studies" at the college level. There is the whole area of cross-national/cross-cultural exchange programs which Dr. Carl Zachrisson describes, drawing on the Education Abroad Program at Pomona College (which he directs) as a model. There are the college-level peace studies programs, and the efforts toward peace education in the high schools, noted by Betty Cole. Eleanor Eagan, herself a former secondary school teacher and now vice-president for education in the United Nations Association of Southern California, stresses the need for a new "mind-set" among both teachers and students which "can provide the basis for a broader global-oriented approach to education at all levels."

Dean Dorothy Nelson, of the University of Southern California School of Law, reminds us here of the prime role of the teacher and the internationalization of the classroom as factors in global education, adding that as a Baha'i she believes "the earth is one country and mankind are its citizens." There are also the ongoing strategies for global education beyond the classroom: the Academy of World Studies in San Francisco which Prof. Bennet Skewes-Cox gives us as one example, and the role of the Esperanto Language which Marianne Lee cites as a "tool of communication" developed to be a common world language to facilitate global communication.

A number of important goals and strategies were not represented at the Seminar, and therefore are not included in this report unless by citation or other reference. Prominent among these are the committees or departments on international/global education of professional associations of educators: the American Council on Education, the National Education Association (which recently built in a strong nationwide program emphasis on global interdependence education), etc. The role of such groups is crucial because they are of and by the educators who must finally carry "education for a global society" into their classrooms (sometimes, as Mrs. Eagan notes, with great difficulty).

We do not have here the descriptions of formal and informal networks devoted to global education (with the exception of COPRED which Betty Cole has included), though there are some references to them in the appendix. The World Campus Afloat approach is mentioned only briefly. Friends World College--a unique program which requires its students to undertake a research project of their choice using a comparative perspective at FWC campuses on at least three continents during their four years of study--is not represented. Neither is the unique effort to develop a "mankind curriculum" for the elementary school, reported by Dean John Goodlad and Associates in their book Toward a Mankind School: An Adventure in Humanistic Education. Sister Helen Garvey, peace studies director for the

National Catholic Education Association, and Robert Freeman, director of the West Coast Center for Global Perspectives, were unable to be present for the Seminar.

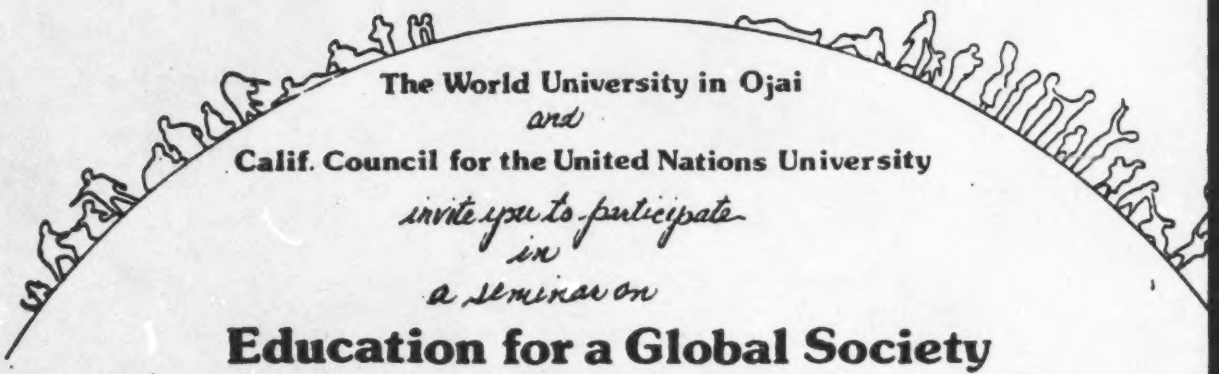
At the opening of this "Year of the Child" we find, nevertheless, a level of discussion and inspiration represented here which is both timely and appropriate. A mounting series of conferences, meetings, and publications throughout 1979 has continued the dialogue: the nationwide conference on "International Education: The Global Context, the U.S. Role" sponsored in February by the Institute for International Education; the Wingspread Conference on Global Education for leaders in the National Council for the Social Studies in March; the annual meetings of the National Association for Foreign Student Affairs and of the Comparative and International Education Society; the "We Agree" Workshops in Global Education designed by Sister Cities International and held in communities across the United States; the November conference of the Association for World Education at the Academy of World Studies in San Francisco.

Of major significance to the whole effort has been the formation and work of the President's Commission on Foreign Languages and International Education, which Dr. Zachrisson details herein and compares with the National Defense Education Act and its possibilities. The top-level appointment of the Commission, and especially its schedule of open hearings in various regions of the U.S., have raised the dialogue and also our hopes for strong public commitment and support for education for a global society.

This report has now been submitted to that Commission, and all involved recognize our tremendous obligation to Anne Stockemer for her design (including the interesting use of logos), editing and typing of the publication you now read. It contains an intentional mixture of educational philosophy and specific techniques and we hope both will appear in the Commission's work and in the many varieties of effort for global education.

"Good education," writes Professor Emeritus Robert Ulich in his Introduction to the important book Education and the Idea of Mankind, "is not only a process of information . . . of more and more teaching about more and more countries, which would mean less and less in terms of understanding. [Good] education, through widening man's intellectual horizon, should at the same time lead him deeper into his own self. . . . Everyone who works on himself opens the door to humanity, and whoever cares for humanity enters deeper into self, and thus helps to balance the ambivalence that has been part of man through the centuries."

Walker Bush
Chairman, California Council for
The United Nations University



The World University in Ojai
and
Calif. Council for the United Nations University
invite you to participate
in
a seminar on

Education for a Global Society

Saturday, January 20th — Pasadena Convention Center
9:30 a.m. ~ 4:00 p.m. — 300 E. Green St., Pasadena
in the conference building, room # 324

9:30 - 9:45 Welcome and introductions - Bennet Stewes-Cox

9:45 - 11:45 **THE VISION: WHAT'S NEEDED FOR GLOBAL CITIZENSHIP?**
Opening talk by Benito F. Reyes, President, World University in Ojai
Followed by dialogue with presenters on specific perspectives, understandings, and skills seen as essential, and by general discussion with the group as a whole.
Presenters: Betty Cox, COPRED regional rep., Peace Studies director, A.F.S.C.
Eleanor Eagan, chairperson, UNA Interdependence Curriculum Project
Sr. Helen Garvey, National Catholic Education Association, peace studies director
Lucille Green, President, World Citizens Assembly
Donald F. Keys, U.N. representative, Registar of Planetary Citizens, WAWF
Dorothy Nelson, Dean, U.S.C. School of Law
Benito F. Reyes, President, World University in Ojai
Bennet Stewes-Cox, President, Academy of World Studies
Carl Zachrisson, Director of Education Abroad, Claremont College

11:45 - 12:45 **Lunch** - snack bar and restaurants nearby, or bring sack lunch
During lunch, there will be a showing of **Knowledge Without Boundaries**, a film on the U.N. university

12:45 - 2:45 **STRATEGIES: HOW DO WE GET THERE FROM HERE?**
Opening talk by Betty Cox
Followed by dialogue with presenters on their experience with different approaches, elementary ~ College level curriculum, training, & research, and by general discussion by the group as a whole

2:45 - 3:15 **Materials sharing**

3:25 - 4:00 **CONCLUSIONS & NEXT STEPS** - wrap up, Bennet Stewes-Cox
moderators: Walker Bush, U.C.L.A., and Marianne Lee, U.S.C., multicultural education

Morning Session

THE VISION - WHAT'S NEEDED FOR GLOBAL CITIZENSHIP?

DR. BENITO F. REYES

Oneness of Life; Global Nature of Society

Dr. Reyes addressed himself to the topics of the oneness of life and the global nature of society, opening with the words, "Let us start these proceedings with an awareness that we are one; that whether we like it or not we are inextricably one in origin and destiny, one in our physical bodies, and one in the nature of our spiritual structure. From observing the principle of ecology we may learn that all life is one and that no one survives independent of others."

Just as humanity is one, so also does it share one home, Planet Earth, which has the resources to sustain all life if Earth is allowed to do so. But presently, because of humanity's destructiveness, "the planet has been turned into a garbage can and a battlefield, and we have the capability of blowing it into smithereens." Basic to this destructive quality is a common divisive mentality that has expressed itself by setting up nations and states in isolation from one another. Consequently, their societies are

marked by political, economic, racial and social differences. These differences have been born out of human fears, insecurities, greed, selfishness, common hatreds, conflicts, and divisiveness.

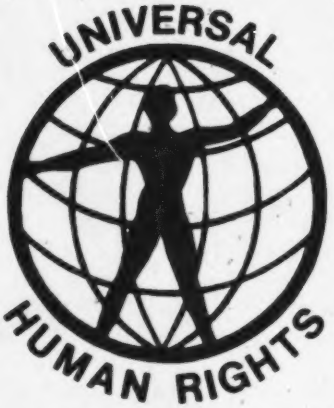
This divisive mentality may also be recognized by its lack of awareness that humanity shares a common global society. Science, technology, communications, commerce, industry, human needs and aspirations--all are global, but they are not supported by attitudes of mind and emotions that are global. Programs, processes, theories and ideologies are not holistic; instead, they are divisive, separatist and isolated. The result is a state of tension and disparity which, unless resolved, threatens the very survival of the planet and the life it sustains. It is obvious that we cannot survive if we reserve our loyalties for ourselves and our nations alone.

Need for Global Partnership

The preservation of planetary life calls for no less than the kind of global partnership proposed by U Thant in 1971

when he spoke to members of the United Nations about increasing global interdependence. In Dr. Reyes' view, cooperative efforts of a global partnership are needed to curb the arms race, to improve the human environment, to deal with the population explosion, and to create a momentum for development not only of natural but also of human resources. The United Nations has essentially failed to provide an answer to these needs. The representatives of member nations are there to serve the interests of those nations rather than the welfare of humanity as one spiritual organism.

"The primary task of this meeting," concluded Dr. Reyes, "is to develop techniques, methods and procedures that will enable us to realize our oneness and to share it with others. Therefore, let us evolve ideas, ideals and sentiments, not to make one nation great at the expense of others but to make the world safe for all nations and for all humanity; let us create loyalties and allegiances for the globalization of human consciousness so that people may be transformed into new beings--into 'world citizens.' In the program of Education for a Global Society let us lay down a foundation of strategies that will bring about this new ideal."



DEAN DOROTHY W. NELSON

Dean Nelson addressed herself to four concerns:

Transnationalism

As a member of the Baha'i faith, I believe with the Baha'is that 'the earth is one country and mankind are its citizens.' Society began with the individual; it progressed to the family unit, then to the tribe and beyond to the city-state, followed by the nation-state. Now we are at the stage of transnationalism when we must recognize that we are one and that human cooperation is necessary in order to bring spiritual solutions to the problems of the world."

Quality Education

"When I am asked who is the best student I think of the one who knows how to apply knowledge constructively and how to express love for humanity. Two qualities are necessary for fully living one's life: the one of knowing (that is, the subject matter), and the other of loving. We have neglected the teaching of the quality of loving in the education of students."

Women as Peacemakers

"One thing that will help bring us to world citizenship is recognition of the equality of men and women. Women are not superior to men but they bring different characteristics and these need to be balanced with those of the male in order to bring about world peace. It seems to me that until we mothers of the world refuse to give up our sons to war that wars will not cease."

Respect for Rule of Law

"Part of the recognition of humanity's oneness will be accomplished by obedience to just laws. If we do not have rules by which all abide, then the strongest power or the power with the largest gun will prevail. In my work with school-children I find that they demonstrate an inherent sense of the principle of fairness; this sense needs to be nurtured and developed along with a sense of honoring obligations and caring for the rights of others."

DR. LUCILE W. GREEN

Dr. Green prefaced her discussion with the comment that she has been teaching global perspectives in one way or another since 1939. She grew up in China where her parents were missionaries and thus came to know two worlds as part of her heritage. The most effective vehicle she has found for presenting global perspectives has been in the humanities, first because the field has not been fully defined, and second, because of the interdisciplinary nature of the field, allowing for a wide latitude in the choice of subject matter. Her discussion focused on the subject of values and she detailed several that have served as topics for study in her classes. They include:

Intrinsic Value

"My course on 'Human Value in the Atomic Age' treats of the intrinsic value of human beings as distinct from their instrumental, or useful, value. Human value does not depend on how useful a person is, even though society has conditioned us to view people in terms of usefulness rather than for what they are as human beings. I have a white cat at home that is not useful for anything, but I adore that cat. Why can't we similarly adore children, space, trees, and other things in nature for what they are intrinsically rather than for what they can do for us. That kind of respect leads to reverence for life, something that happens of its own accord when human life is seen in its intrinsic worth."

Awareness of Self

"The value of self includes the sense of the whole. Education emphasizes the intellectual self and de-emphasizes the affective self. Dr. Ornstein has written about the right and left parts of the brain. We need to balance these two parts: the rational, intellectual part which discovers knowledge through evidence and experiment and not merely through opinion or inspiration, and the intuitive part that creates knowledge in a unique way. There are now good techniques in the classroom for developing this duality of knowledge."

Interdependence of Self with Environment

"We live not only in an atmosphere of space, air, and the things around us but also in an interdependent relationship with

other people. Again, there are games and exercises for a holistic approach to education. One exercise I have used for building trust is the 'trust walk,' whereby the student is led, eyes closed, by someone about whom the student knows nothing of race, sex or social distinctions."

Futures Orientation

"I teach a unit on 'Revolutions,' using that term in the broad sense, which examines changes in such diverse fields as music, fashion, liberation movements, or ideas in religion. The purpose of this study is to prepare students for the inevitable changes in their lives. They choose for study any movement undergoing rapid and basic change. I tell them that, as with engines going 90 miles per hour, it's more important to look where you're going than where you've been. We discuss what is happening and what is at the bottom of it all. Then we ask the question, Where are these changes taking us? The students invariably come to realize that most of these changes are in the direction of a global community; that all things--ecology, population growth, women's liberation, and so forth--are interrelated. We discuss projects that have to do with what it takes to create a global community: what kind of leadership, what kind of popular enthusiasm, what kind of cooperation among groups that are hostile to each other or have different ego trips. Hopefully this will instill in them a sense of the way the world is and a sense of urgency about the need for action."

BETTY COLE

Education in Transition

"I see education as being at about the point the Ptolemaic astronomers were when Copernicus came along; the model of their universe was filled with huge, complicated charts and formulas, with inserts here and overlays there, having been added on in bits and pieces to what started as a simple elegant model of how the universe was put together, with the earth in the center and its satellites in orbit around it.

"Similarly in education, things are constantly being attached to an already overburdened system without bringing about a shift in the basic framework. Multicultural education, for instance, is like those millions of little satellites in the ptolemaic universe, that has evolved. I was getting stuck on encouraged while listening to Lucile's approach without adjusting to teaching values the basic framework. I see because she described global education almost verbatim not as the only the set of shift in the values but also the basic framework which, developmental order once it comes, of knowledge that will develop peace educators across a relatively the country have simple outachieved a consensus line of the about in making up a curorder of knowledge riculum of global studies. Some of those materials are on display here."

Focus for Peace Education

"We have evolved a society in which our entire sense of self-worth is dependent on a comparative sense of who we are; of the need to feel that somebody else can't do something as well as we can; that somebody is below us. Students are programmed into ego divisions and frenetic tensions that prompt them to ask only, 'Am I doing it right? Am I doing it better or worse than somebody else?' Teaching a noncomparative sense of self-worth is where much of peace education begins--in the introduction of cooperation games and sharing the joy of ccoperative endeavor. Added to that come conflict resolution skills and interdependence systems and development of linkages around the world.

"So I guess I'm seeing these two things: the understanding of where we are historically in terms of education--and that now points to the need for a shift in the basic contextual framework--and then, to realize that we don't have to invent the wheel; that truly this is an idea whose time has come. It is the process of beginning that is important."

ELEANOR EAGAN

Attitudes Toward World Problems

"As a former Bay Area high school teacher of social studies, American government, and international relations, and now through my work in the United Nations Association on a nongovernmental citizens project to increase public awareness about the need for global education, I have encountered varying attitudes toward world problems and our relation to them as a country. These attitudes have occurred at many levels: the general public, the educational fraternity, the media, people in government, and others. Many are caught up in the 'me-ism' mystique. Some are mad at the younger generation for what it has done to their relationship with their own children; some, particularly of my own generation, are aware of the size of the problem but say, 'Well, I've earned a rest; I'm going to let my children worry about it,' even though they know that unless something is done there may not be a world for their children. Others stick their heads in the sand, either because they are intellectually asleep (and always have been) or simply because they can't cope with the complexity of the problem.

"In recent years, through working as a substitute teacher, I have come to realize that teachers of social studies, world and United States history, American government and civics, international relations and economics do not all teach the same thing. Some are committed to a global perspective but most are not."

Problems of Educators

"I am in great sympathy with teachers and administrators who are faced with all kinds of problems today: busing, integration, bilingual and ESL studies, the Serrano decision, Proposition 13, the threatening voucher system, militarism in the schools, recruitment on campus, involvement by the Pentagon. Additionally, there are pressures about 'back to basics' as well as about the poor quality of education at all levels--about 20 percent of the children in this country come out of school not knowing how to read, write, or function mathematically. This is a very high percentage for a developed country."

Need for Realistic Approach

"What bothers me is that the material being written about the kind of education needed for achieving a global society is really written from Olympus. It is mainly the United States and other developed countries who are writing and doing the work--and from their perspective. Are we really involving third world people in the question of what would constitute a viable world society? Or is our system largely self-serving so as to promote the point of view of a superpower that seeks the right to be forever number one and wants the whole world to be designed on its model? We need to consider together what will work; what third world people will accept; what is the bare minimum of things we and they should be teaching children around the world in order to prepare for a nonviolent society by the year 2000.

"I believe I've raised enough questions for now."

DR. CARL ZACHRISSON, JR.

Dr. Zachrisson noted the growing public perception during the last decade of a global interdependence and the consequent need for a global approach to education, adding, "That development of the need for a global perspective gives us a great opportunity in this process of re-tooling and re-examination of our national educational system--be it the formal, informal, or experiential dimension." He outlined opportunities for governmental support that are arising in two national agencies: the National Defense Education Act and recent amendments to it, and the President's Commission on Foreign Languages and International Education, founded in 1978.

National Defense Education Act

"The next decade will see some exciting things coming out of the groundwork now being laid. You may recall the 1958 National Defense Education Act which despite its nationalistic title had all sorts of seeds and interesting things in it; one of these was the 'Citizen Education for Cultural Understanding.' In 1976 amendments were added concerning opportunities about studies abroad of 'cultures, actions and policies of other nations' for the purpose of developing informed judgments about U.S. foreign policies--clearly seeds of something that could grow into more than the language would suggest.

"In 1976 there was no funding available, nor in 1977 or 1978, but it finally looks as though this spring guidelines and a deadline for grant applications will be established. What is interesting about the funding is that it includes not only institutions of higher learning but public or private non-profit agencies or organizations including, but not limited to, institutions of higher learning, state and local agencies, professional associations, educational consortia, and organizations of teachers eligible to receive grants or contracts."

The President's Commission

"The second thing I want to talk about is the President's Commission on Foreign Languages and International Education. This Commission is a concern of the White House as well as of the whole national political establishment for what we do about international studies. The Commission's staff is headed by Barbara Burn, Director of International Programs at the University of Massachusetts at Amherst--a splendid lady who shares many of our concerns.

"The five priorities of the Commission are: Foreign languages at all levels; international education at all levels (including world citizenship education); advanced training and research; international education exchange (here I see a proliferation of both young and older people doing interesting things abroad of a more communicative nature than in the past); and, finally, training for needs of the trading and commercial community.

"The Commission is due to make its final report to the President in September. Its scope will encompass four areas: to direct public attention to foreign language and international studies in order to improve communication and understanding between nations; to assist the need for U.S. foreign language area specialists; to recommend foreign language and area study programs for all academic levels; and to review legislative authorities and make recommendations for effective application of the Commission's suggestions.

"The Commission will have a number of regional meetings. The only one scheduled for the West Coast will take place in San Francisco on February 23. I would hope that out of our discussions this afternoon might come some recommendations we might carry to that meeting and present to the Commission. Our presentation would reinforce some of the concerns already expressed by the Commission and would give us the opportunity to push toward a philosophical perspective which includes a holistic approach to a mass of complex issues involved in world citizenship and global education."

PROFESSOR BENNET SKEWES-COX

Professor Skewes-Cox discussed the work of the United Nations University and presented a UNU-produced film, KNOWLEDGE WITHOUT BOUNDARIES.

The Film

The film deals with the worldwide activities of UNU-sponsored facilities, demonstrating research projects and training of UNU Fellows, such as the training given at the Institute of Nutrition in Central America and Panama (INCAP) located in Guatemala City, and that given at the Central Food Technological Research Institute in Mysore, India. In Guatemala City, research is going on as part of a program on international standards for nutrition while in India people are being trained in the conservation of post-harvest grain and other foodstuffs. The need for such a program has been acute; food losses due to rodents, insects and disease have been as high as fifty percent.

Beginnings of the UNU

The idea of a nongovernmental international university was proposed in 1969 by U Thant, then Secretary-General of the United Nations. It was his desire to bring together an international community of scholars to work as an autonomous body within the framework of the United Nations. Its governing body was to be made up of members serving as individuals rather than as representatives of governments. This kind of framework was planned to insure freedom from political constraints and would enable scholars to work in an atmosphere of academic freedom. Up to now there had been no global institution to form a network for collaboration across nations, no institution to identify and treat global problems. The University would thus fill a need brought about by increasing global interdependence.

Focus of the University

The University began operation in 1975 as a worldwide network of research and advanced training in three areas: world hunger, use and management of natural resources, and human and social development. Presently a total of about fifty "research units" in Africa, Asia, Europe, the Middle East, and North and South America have combined to create an international forum and have set up a three-fold approach to their work, namely, identifying needs, determining a practical approach, and organizing and funding a workable solution.

Network Centers

Other institutions in addition to those set up in Guatemala City and Mysore have become associated with the University. Among them are The Marga Institute in Colombo, Sri Lanka, which is concerned with technological research in the Hunger and Social Development Program; the Nutrition Center of the Phillipines in Manila, which as part of the World Hunger Program trains UNU Fellows from South-East Asia in applied food and nutrition policies and practices; and the National Energy Authority in Reykjavik, Iceland, which acts as a training facility in geothermal energy technology for the Natural Resources Program.

Many network centers, though not all, are located in developing countries so that those nations can create solutions to their own problems, thus relieving their dependency on industrial nations. Some developed countries have instituted advanced training and research programs so that scholars may learn new or advanced methods for application in their native countries. One of these programs in the United States is carried on by a consortium between the Massachusetts Institute of Technology and Harvard University in Boston. Here scholars such as Mohammed Monsour of the National Institute of Nutrition in Tunisia may come to learn new research techniques and methods for supplying nutritional needs at home. Monsour may also learn about multidisciplinary approaches to be used in cooperation with Tunisian agronomists, economists, planners, and others in the areas of nutrition education, mass-meal feedings, and food safety programs.

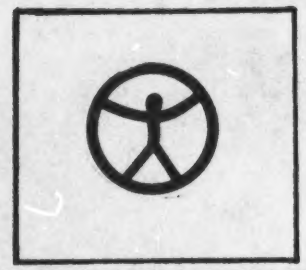
Funding

The United Nations University is funded by an endowment to which nations worldwide are invited to contribute. This method of funding was chosen to free the University from the constraints of international politics. About twenty nations thus far have made pledges or contributed funds to the endowment, with Japan leading with a pledge of $100 million. Early in the discussions Japan expressed interest in acting as host country for the University and the planners agreed to establish headquarters in Tokyo.

Governing Body

The governing body is made up of a Council of twenty-four members, headed by a Rector. All are appointed by the Secretary-General of the United Nations in concurrence with the Director-General of UNESCO. Dr. James A. Hester, former president of New York University, has been Rector since the University opened in 1975.

DIALOGUE WITH THE AUDIENCE
QUESTIONS, RESPONSES AND COMMENTS



To Betty Cole

You said we had to return to a basic framework in order to educate people. How can we educate for a holistic approach that teaches love for each other when we have to bring up children in a competitive global economy? Our society trains for upward mobility; it is exploitative and hieratical. It values prestige and status not only in individuals but also in nations. It seems to me that rather than starting on a global level as we are doing here today we need to begin on a much smaller level. If we can bring up children capable of giving love, we will transform our society.

Response - Cole

One encouraging thing is that historical circumstances sometimes work for us in ways we can't control. All around us people are troubled, but there is something in having faith and trust in the evolutionary process. It isn't accidental that schools are failing; schools are reflecting a society that is failing. On the one hand schools reflect a multiple society with decaying organisms; on the other hand schools are spawning all kinds of new life. All around is evidence that people are working with the nooks and crannies and cracks in the old structures. Because of having experienced the impact of that society, schools are developing cooperative approaches to learning as well as other alternatives to that competitive society. There are many signs of attitudes undergoing change. For example, the notion of what it takes to be a self-reliant human being has changed. People learn from both positive and negative examples. A few positive models can offset the effect of many bad ones. One solid, good, loving person can change your world. And from people the effect spread to nations, for nations too respond to each other.

Response - from Audience

I would suggest that the key to reconciling in a holistic way can be done only in harmony with natural principles--proceeding from what is and redirecting our energies. We can use the principle of expansion and contraction in working with inner rhythms in various ways: by eurythmy and meditation, for instance. We should start early in life to learn how to accept, how to work through our own center so we may become aware of out interconnections and see how all these things work for us.

To Dr. Benito Reyes

I have grappled with the situation that the general theory of education is based on the nature of the society. The schools encapsulate and preserve society and maintain the system. How can we develop a global education based on human values when each system is geared to maintaining and encapsulating the society it serves?

Response - Reyes

That is what we are here for. Fundamentally, the problem has to do with altering human consciousness. Our training has been geared to nationalistic ideals. But educators and administrators and others must adjust to the reality that the ideal of nationalistic tribalism belongs to the past and that we are living in a system that requires global strategies. The fundamental question is, How do we transform ourselves; how do we change our nationalistic, individualistic consciousness into something that is universal? At our university we have developed some courses to help the process. One of these is concerned with awakening the right brain--to develop the intuition. Another course studies ways of harnessing the energy of love that seems to be inherent in the human spirit. How about other processes? How about education for vanquishing the ego; for awakening spirituality; for learning what it is to be spiritual; for living the nonphysical correctly and feeling a oneness with others? There is a need to develop techniques, programs, processes and procedures for educating individuals to become responsible citizens of a global society.

Response - Audience

It seems to me that conflict between nations arises from a lack of trust, from a need to dominate, to feel superior, to control. Why do we need laws? Because we distrust each other. The problems in schools give us an example. Busing became necessary because one group felt superior to another. Drugs, alcohol, promiscuity, mental illness--these problems result when young people are searching for love in the wrong way. Children learn to respect authority when parents set a good example and when love within a family is taught as a way of living. Students, teachers, parents and administrators should learn respect for each other and leaders should show that money and status are not the most important things in life; that while these things have their place they are less important than human values. It is the quality of life that counts; it is love for one another. One person has the power to set the thing going.

To Dean Dorothy Nelson

What is the role of international law in organizing a program of global education?

Response - Nelson

Unfortunately, public international law has not yet adopted the idea of a world system of government, consisting of a world executive, a world legislature, and a world judicial system. But that will come. In the meantime, people from other countries are coming here and our students are going abroad. When you have children of many cultures and colors in the same classroom, they learn to see each other as individuals. Global education isn't going to be the work of international lawyers; it is going to come about through the exchange of people from one country to another, hopefully not just on the collegiate level but from the time children are in preschool. These children will grow up to ask, "Why don't we have an international auxiliary language? Why don't we have a world government? Why don't we change the length of our working day? (Women in Israel, for instance, go home at 2:30 every afternoon so they can be with their children.) It seems to me that we are still working the farm clock. If we believe that the family is the basic unit of society then we should give that family a chance and let them spend more time with each other.

The international lawyers don't have the answer here. What they may help do is to assist in bringing ideas together and to show similarities in goals and ideals of the best people of all nations.

In regard to what has been said about our competitive society, I would add that it is also a materialistic society. In my own profession as well as in other professions I see many people who have great material success but have absolutely no happiness in life. In my opinion, we must redefine what success is and must reward people in society for living those values we so much admire. I would place the teacher at the very top and would encourage people to be teachers.

Response - Dr. Lucile Green

Perhaps the people here might like to hear another response to the previous question about how to get from the present legal system into global law. The World Constitution and Parliament Association recently drafted a Constitution for the Federation of Earth. It is in the process of being presented to the people of the world for discussion and ratification. The group has just held a conference in Sri Lanka and among

those attending were four members of the Indian Parliament and a member of the Australian Parliament. They are interested in examining the Constitution and discussing its features in their own governments. Right now the Indian Parliament has a resolution pending that calls for a world constitutional convention. In my opinion, lawyers' groups are really working toward international law rather than toward global law or world government.

To the Panel

Beyond all the philosophies and values we have been addressing, I feel that in order to bring about awareness and make it last we need to make global education experiential. As a student at the University of Southern California I was privileged to spend a year with the World Campus Afloat Program. Because of this cross-cultural experience I gained many insights into the way different cultures live. It is my feeling too that experiential education should be a part of the overall global perspective, and it should also involve travel which is multi-level, not just collegiate. My concern is how to implement such a program. My experience was expensive. Perhaps we should look for funding through scholarships, donations, and fellowships.

Response - Betty Cole

It's true--there doesn't seem to be any way of traveling cheaply to have that kind of experience. Whether you approve or not, I believe that in this country multicultural education, busing, and paired schools are giving children some of that experience. Many people see this approach as a problem rather than as an opportunity to meet people of different cultures and languages. There are also other sources of experiential learning. One is through peace studies in colleges and universities where international internship programs are available. Another is through the use of games that simulate world problems. These include audiovisual games produced in other parts of the world. Some of these games introduce students to other students who are here. All such efforts in experiential education will continue to grow.

Afternoon Session

STRATEGIES: HOW DO WE GET THERE FROM HERE?

BETTY COLE

Sanity and Survival

In addressing "Strategies: How Do We Get There from Here?" Ms. Cole's answer was to caution that the approach should be made "very carefully"; that it will take a large measure of sanity to survive in an insane world. The question, now of global dimension is, How does one retain sanity in a world where powder kegs are set to go off? For even to attempt to defuse the powder kegs has its pitfalls, as is evident in the actions of those who propel themselves into causes while at the same time neglecting ongoing personal needs of centering, calming, self-healing, and responsiveness to new ideas, new inputs, and the realities of things. "One does not necessarily retain sanity by being a rational person or following the conventions of people around one; what I'm talking about is the kind of centered whole attentiveness that uses all of what is there to grow into understanding and love--keeping the eyes open for openings to create in."

Signs of Revolution

Ms. Cole characterized contemporary world trends as part of an ongoing revolution--distinquishing that term from "rebellion" and defining those terms according to Toynbee's understanding: Rebellion is simply a matter of taking a social order and turning it over. But revolutions take much longer and are characterized by seeds of the new world safely nestled inside the decaying hides and pieces and parts of the old world. And that's exactly what I see happening here. I see in the society at large cracks in the perception of what national sovereignty is all about. I see as evidence of those cracks the consistent problems of world inflation, of balance of trade, of a growing awareness of the enormity of problems in development, ecological interdependencies, and corporate dependencies. There is a heavy barrage of signs of cracks appearing daily in the media and otherwise, and people are becoming very nervous, but at the same time all these events are creating a consciousness of the interrelatedness of the world."

Signs of cracks are also manifesting themselves in the developed countries through changes in conventional attitudes that consistently have defined progress to represent the accumulation of material goods. More recently, however, there has been a shift toward interest in the nonmaterial--in holistic enterprises, in preventative health, organic gardening, the zen

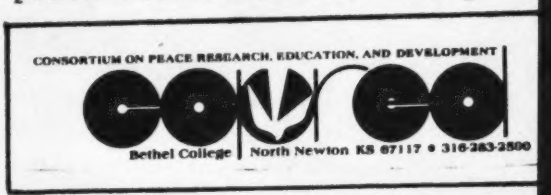
of running; cooking and sewing, and other explosive energies. The value of land is gaining interest. This latter interest is seen as a very important historical occurrence "because of the difference in the perception of people's relation to the earth, something that for a thousand years has been a huge cultural barrier between tribal people and supposedly dominant cultures throughout the world."

A similar interest is growing in new processes for inner growth potential, for working with dreams and other aspects of the inner life. Ms. Cole regards this sense of relation between the material and the spiritual as "an historical bridge between different kinds of cultural understandings and therefore very important."

These new relationships are also being noted in the context of education. Education is in trouble because society is in trouble. The turmoil going on at all levels of education is a reflection of the turmoil going on in the society. But there are also cracks and historical new seeds manifesting themselves in educational processes. A new approach is coming into view that teaches a noncomparative sense of self-worth, cooperative learning processes, conflict resolution, and problem-solving skills. This new approach "builds on children's innate understanding of conflict and conflict resolution and reconciliation; it spreads out in concentric circles into an understanding of other cultures, of interdependent systems, of positive reconciliation, and on out."

Peace Studies Programs

One of the organizations to develop a program of peace studies is COPRED (Consortium on Peace Research, Education and Development), in which Ms. Cole is associated along with other peace study organizations. These peace studies at the college level use three basic approaches: (1) peace studies, with emphasis on nonviolent social change, as developed by Bethel College and the University of Syracuse; (2) synthesis development, treating concerns such as peace and justice, hunger, development, institutional violence, racism, and sexism, with studies available at Manchester College, Harvard, Antioch, University of Colorado, Gustavus Adolphus College, and the University of Maryland; (3) world order studies which examine values of ecological mobility, human rights, spiritual development, and equality, along with concerns of peace and justice. The Universities of Texas and Minnesota provide a curriculum of studies in these subjects as does the Institute for World Order located in New York City.



In the United States there are at least sixty colleges and universities that have peace studies curricula. Among those granting advanced degrees are Antioch College, which provides an international internship in a humanistically-oriented course and grants a master's degree. The University of Pennsylvania at Pittsburgh has a statistically-oriented, scientifically-modeled peace research program at the doctoral level.

Peace Education Centers

It is Ms. Cole's opinion that elementary and high schools have a harder time than does higher education in developing a peace studies program because "there is no tradition of academic freedom within the high schools, so most of what is done is done in the closet." Nevertheless, judging from the large number of materials being purchased, there is evidence that many teachers want to introduce global studies into their classrooms. The United States has about thirty nonprofit organizations supplying materials at the pre-collegiate level; most of these--including Ms. Cole's organization, the American Friends Service Committee--belong to COPRED. These peace education centers are located mainly on the East Coast, with a number situated in the North Central States and four on the West Coast. Those on the West Coast, along with the AFSC in Pasadena, include the Center for Global Perspectives, the National Catholic Education Association, and the World Affairs Council.

"This is a description of things actually happening that I see as cracks in the overall structure where seeds are nestling," she concluded. "I see them as seeds that need to be tended, nurtured, and added to. And beyond that, all I can say is, besides that and sanity, we need a large measure of grace to get from here to there, and I suggest we pray earnestly for it."

PROFESSOR BENNET SKEWES-COX

The Academy of World Studies

"This presentation will constitute a brief outline of the program and activities of the Academy of World Studies. We are a non-profit educational institution. As one of the earliest organizations in the United States active in the study and presentation of both foreign languages and international studies, the Academy represents over twelve years' experience in the following activities:

* Direct teaching of world studies at different academic levels.

* Teaching teachers in this field, such as our course, 'Worldview Perspective,' given throughout the San Francisco Bay Area for college graduate credit through the University of California (Berkeley) Extension and other colleges and universities. Scores of educators have thus been introduced to the Academy's over-all, future-oriented philosophy and its world-as-seen-from-outer-space analysis of basic decision-making alternatives.

* Access to an extensive research collection and library of books, periodicals, and 80,000 file cards (cross-indexed and prepared for microfiche) on the synoptic approach to the study of major world problems--a collection which the Academy is presently arranging to acquire for its exclusive use.

* Teaching English to foreign students from throughout the globe, at four different levels and on a daily basis.

* Instruction in foreign languages. Fourteen foreign languages were taught last year plus an additional five involved in our interpretation-translation services."

Associates and Associations

"Academy associates include persons throughout the world prominent in world education and allied interests. Among U.S. associates of the Academy, serving as consultants and advisors, are Dr. Urban G. Whitaker, Mr. Norman Cousins, Dr. Harold Taylor, Dr. Frederick L. Schuman, and Dr. Fred Warner Neal. Robert M. Hutchins was one of our earliest supporters. Membership is held in NAFSA (National Association for Foreign Student Affairs) and in the Association for World Education

[Ed. note: The Association was formed in 1970 to introduce a worldview in education. It is headquartered in Huntington, New York, and publishes the quarterly, Journal of World Education.] Our organization has also been serving as headquarters for the only chartered state branch of the American Council for the United Nations University, which is the California Council for the United Nations University. Local advisers and consultants to the Academy include individuals representative of education at all levels and various business, professional and civic leaders--all sharing in a still-minority-position of being world-minded citizens."

Role of the Academy

"Intern(e)s from Bennington College, World College West, and the School for International Training in Brattleboro, Vermont have served in our 'World Ombudsman Training Program.' We are in the process of integrating world studies and English language courses so that foreign students enrolled in the Academy may return to their nations of origin with training in our synoptic approach to various global issues. During the last year we have also been designing an innovative program whereby U.S. high school and college students exchange, with their counterparts in other nations, research and information on problems of common concern. The Academy's role will be first to instruct participants in what we call 'worldview logic' as an analytical tool in problem-solving, then to provide translation services where needed. It is a pragmatic application of knowledge to human needs, based on the concept of the United Nations University. On a recent trip to the People's Republic of China I broached the idea to middle-school and university representatives as well as to persons interviewed at the Ministry of Education in Peking.

"On a personal note: The reason I founded the Academy of World Studies over a decade ago was that as an Assistant Professor of International Relations at San Francisco State and a former practitioner in international politics (employment with the U.S. Foreign Service, for example), I had felt the traditional curriculum of undergraduate courses left a considerable amount to be desired. I decided to experiment with different approaches. My colleagues in the Academy and I have been doing just that ever since then, and we plan to continue such research and practice in this needed and largely unexplored field."

ELEANOR EAGAN

The Present in Transition

Mrs. Eagan defined the present as a period of transition and outlined some events going on at a global level that are creating what appear to be unprecedented pressures for change. At the same time, these events are provoking questions and generating problems that challenge the ability to provide creative solutions to uncharted happenings. Mrs. Eagan also described her efforts as a retired teacher of social studies, American government and international relations, and now as a member of the United Nations Association, to institute a citizen-layman awareness program that aims to alert the public to the implication of events propelling us toward an interdependent global society.

Some Change-Producing Events

"On a global level we see a staggering proliferation of new small countries. Over 100 of these have been established within the past thirty years. Some are very small; one, for example, is a coral reef most of which is covered over by water much of the year. These nations are committed to self-determination--some having learned from us--and we applaud their desires. Most, however, are not viable either economically or politically although they want and have achieved some kind of national sovereignty. But they cannot go it alone since they do not have the resources to support and protect their people and the superpowers cannot do it for them. The idea of national sovereignty as these nations see it must inevitably break down for they cannot function under the old rules. How the United Nations and the rest of the world respond to this problem is a great opportunity for creative solutions at a global level.

"Next, we are in the midst of a great migration of Mexican people from south of the border. This phenomenon involves more people than any migration that took place in the nineteenth century. Also, it is different from the earlier influx into this country in that it represents people from a single country who arrive in a short time--some illegally--while nineteenth century immigrants arrived from many countries over a period of time and spoke a variety of languages. Moreover, after a certain time, they arrived by quota. How we assimilate this new population and react to their presence will be a test of our humanity and our creativity.

Strategies for Global Awareness

"I feel I was born an internationalist--my childhood fantasies would indicate that. In thirty-five years of teaching

I always tried to introduce the message of a global outlook, and as a full-time teacher I had the freedom to do it. But when I left full-time teaching and worked as a substitute teacher I experienced a rude awakening because I found that not everyone felt as I did, and often I was alone in what I was trying to do.

"Now I am on the other side of the desk, working with fellow members of the United Nations Association on an awareness campaign which is titled the 'Interdependence Curriculum Project.' Its aim is threefold: to alert the public to the lack of adequate education about global affairs; to involve the citizen-layman in educational affairs; and to suggest curriculum changes that will improve the quality of education for coping with a rapidly increasing and irreversibly interdependent world. The program involves a letter-writing campaign particularly designed for UNA members. We have prepared a kit of materials that will be sent to both the print and the broadcast media, to the entire educational community--local, state and national--and to appropriate government officials at all levels. The kit materials point out specific issues, make positive recommendations, and express offers of help.

"The kind of global-oriented education we encourage is meant to focus not only on the rights and responsibilities of global citizenship but on a more effective national citizenship as well. Our youth are inadequately educated about the rights and responsibilities of national citizenship. On the whole, they are not learning how our system works or how it is supposed to work. Nor are they learning what they can do to make it work for the good of a global society. Thus they, tomorrow's decision-makers, are being sent into an increasingly and irreversibly interdependent world--one they do not comprehend. How, then, can they participate directly in the political process if they have not been properly initiated into ways of making our own national system work? No wonder many of today's young people feel hopeless and unable to cope and instead opt for the pleasures of the moment."

Need for New Mindset

As part of a global-based curriculum Mrs. Eagan advocates an emphasis on the study of geography and history, observing that many people--teachers among them--are geographically illiterate or may be ignorant of important historical events. Knowledge of both fields is necessary in global matters. It is her opinion that the march of contemporary events demands a shift in public consciousness--a shift that will create a new mindset which in turn views humanity as part of an interdependent global community, respects individual rights, and encourages individual responsibility. This kind of mindset can provide the basis for a broader, more global-oriented, approach to education at all levels.

DONALD KEYS

Work of Planetary Citizens

Mr. Keys described the work of Planetary Citizens, of which he is Registrar, as generally an educational effort to inject into the age a new dimension of awareness about global interrelationships. As part of their effort, they aim to provide confirmation, support and orientation for young adults who have dropped out of the established order of society and are looking for help in identifying and affirming a sense of direction toward a global perspective.

In Mr. Keys's view, their center, located in the United Nations Plaza in New York, with an additional study center in Westchester, provides some unique opportunities because "we've raised a flag which has a very ecumenic and broad spectrum of potentialities. The result is that we see a lot of people who are not in any formal education setting--particularly young people who have opted out of the establishment. They are trying to orient themselves in a meaningful way and are seeking affirmation and assurance that they are not odd because they hold this viewpoint. Many of them are already prewired for a global society."

Mail at the Planetary Citizens Registry, in addition to including requests to register as planetary citizens, sometimes brings comments as, "I'm so glad to know you exist. Planetary citizenship is something I've always believed in, but I didn't know until now there was a group that stood for this

Activities

Planetary Citizens has also worked with the academic community and recently held a conference called "Transition to a Global Society." (The program of this conference is available from Planetary Citizens at 777 United Nations Plaza, New York, NY 10017.) The aim of this meeting was "to get a handle on the values, myths and movements needed to establish a global society." Social change activists, world order studies specialists, and people from the inner growth movement came together to discuss efforts to change society and efforts to transform the inner life of individuals so that social change may happen of its own accord.

Another aspect of the work of Planetary Citizens is an intern program that provides experiential opportunities and brings together two streams of individuals: students from universities in the New York area as well as those who have lived for a time in a sequestered and highly supportive environment (such as Findhorn in Scotland). For some in the second group who have been learning techniques of self-improvement and have

examined ways of coming closer to the essential meaning of life, the return to "the cold wintry blast of the real world" has meant readjustment problems as a result of heightened sensibilities and a new value system. For them Planetary Citizens has provided help in setting up a new re-entry system.

Experiential Education

"So we have again these two streams coming together and representing two worlds in transition and finding a lot in common. I think one of the things I want to stress here is that education for a global society--and in that sense the modification of people for a global society--needs to be as much as possible experiential. When something enters into the world from an entirely new dimension which is the globalization of the species, with its attendant energies, how are you going to describe to anyone what that really is? They have to experience it, and one of our concerns has been the way in which people arrive at that experience."

One means Mr. Keys has found to provide such an experience is to provide tours of the United Nations. "I take them into the Delegates' Lounge and say to them, 'Now you are standing in the cockpit of Spaceship Earth; how does it feel?' One interne described it as 'like home; like home never felt before, because we are standing at the crossroads of all human substance, something that has been impossible until this age.' The United Nations puts them in touch with what it is to be part of a globalized species that brings all its uniqueness, all its characteristics, all its specific contributions to one place. The United Nations is a microcosmic sample of the species' expression and experience. Can we bring that experience to people if we can't take them there?"

Planetary Citizens has also developed a set of audiovisual materials for schools so that children may have simulated experiences. The Center invites responses from the children, and with very few exceptions "they get the message."

Education for a Global Society

Addressing the panelists, Mr. Keys said: "We are also experiencing what you described, and that is the educators' revolt. Many educators are writing to us and we don't know what to do with them. I would suggest the need for a new definition of the concept of 'education' in preparing humanity for a new dimension of experience. Education for a global society is really an unprecedented process, because it's not just education at all; it's midwifery or midhusbandry for the emergence of a new species, for the emergence of a new world, for the emergence of a new kind of humanity. And educators can be the initiators of humanity stepping across the threshold to the integral world into which we are ineluctably and inevitably and at an accelerated pace being carried."

DR. LUCILE W. GREEN

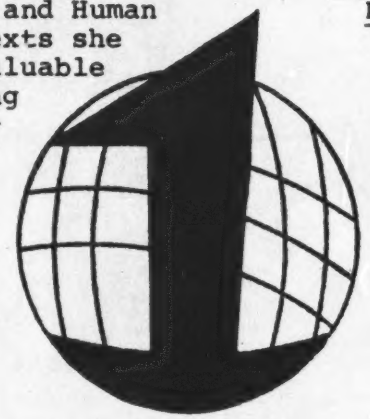
Development of Integrative Studies

Dr. Green described strategies she has developed over a period of years for introducing global perspectives to her students. Early in her teaching she found her fields of art and philosophy to be limited vehicles for her subject and she therefore turned to comparative religions. She found this field more amenable to the teaching of a worldview since it deals with universal qualities that are common to all humanity and defines life as a unity, separated only by specific cultural attributes. Additionally, these universal truths can inspire in people a respect for nature and a sense of awe and wonder at the miraculous world they live in.

It was only later, when she moved into the field of humanities, that Dr. Green found a compatible choice for developing her program of Integrative Studies. Even then she had to convince a hesitant administration that the term "integrative" was more all-inclusive than the familiar term "interdisciplinary," since the latter term does not provide for a global approach while the former term suggests studies that "get it together."

Exercises and Simulation Games

Among courses Dr. Green has developed are "Human Values in the Atomic Age" and "The Future and Human Values." Texts she has found valuable for providing study, exercises, and simulation games are Joy: Expanding Human Awareness by William Schutz; Building the City of Man by Warren Wagar; and Dynamics of Change by Don Fabin



Among the exercises and simulation games she has designed for student participation are

Washing Machine Game

"This game provides an exercise for building trus Students form a circle with one person in the center. Wi eyes closed, the center perso falls from one to another mem ber of the circle and is supported by each in turn."

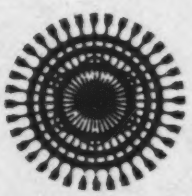
Revolutions Unit. "'Revolution' here is considered in a broad sense and means any event that is undergoing sudden and rapid change. The topics have a wide range; they may be as diverse as civil rights or music and art. Students each

choose a topic for research and share findings with their groups and then with the entire class. In this way all are exposed to from thirty to forty revolutions. At the end of the unit they search for a common thread that knits these events together. They soon find these events to be linked interdependently and discover that an irreversible shift toward a global society is going on."

Value Scales. "Students are presented with an exercise in making hard choices that test their system of values. They examine choices made by historical figures such as Socrates who pitted personal integrity against the law of the state. This exercise is designed to develop critical analysis and to build a responsible personal value system."

Futures Class. "Students examine problems discussed by futurists and study various writings on utopias. For their final exam they design a utopian community which will be complete in itself while at the same time contributing something relevant to a total world community. As part of the plan they may even choose to devise a system of law like a constitution for the Earth."

Anthropus II Game. "This is a simulation game in which students, representing all of humanity, live together on a ship. There is a shipwreck and the voice of Anthropus directs their use of the lifeboats. The teacher acts as the voice and, unknown to the students, plans it so that diverse ethnic and racial groups come together in the lifeboats. After they have been assigned to lifeboats Anthropus II tells them they may have five things to take with them from the ship if they can agree. The survivors come to an agreement, and in their lifeboats find they must solve together various problems of survival. The several lifeboats finally reach separate islands where each group develops its own culture. Through a series of events each group--or nationality--comes to see a need for denationalization and for the establishment of a global society. A call goes out for a world constitutional convention. Their societies are left with the question of how they can create a global society based on global law."



Unity and Diversity

With these strategies Dr. Green feels she has added an experiential dimension to studies that better contribute to students' understanding of what is needed to develop global perspectives.

DR. CARL ZACHRISSON, JR.

The Education Abroad Program

Dr. Zachrisson described the work of the Education Abroad Program which he directs at Pomona College in Claremont. The program aims to provide cross-cultural experiences for students by way of a semester of immersion in a foreign culture. The program has proved to be popular; over one-third of the students participate and study abroad for a semester before receiving a B.A. degree from Pomona.

"In some cases we arrange internships for students overseas and in other cases we participate in a program where students and foreign professors form binational teams to work together on subjects of common interest, such as economic development and water pollution. One thing we are pleased about is the discovery that the cost for a student to study abroad for a semester is no more than the cost of a semester at Claremont. As many as fifty percent of those who participate receive financial aid.

"The other half of the exchange experience is that universities overseas are interested in working out a reciprocal flow. They are not only willing but anxious as well for their students to come to this country to study. As part of this reciprocal flow we will have more than a million students coming to study in this country within the next decade. We can benefit from their presence if we consider them to be resource people. For example, in an open seminar held at Pomona to discuss the control of exploitation of seabed resources, the third world students raised some interesting questions. We have found these students to be exceedingly cooperative and willing to share their experience and perspective, sometimes at considerable cost to their personal time and energy."

Value of Community Cross-Cultural Experience

"The second thing that may be of interest is the possibility for making better use of cultural experiences that are available in our own diverse ethnic communities--in the Spanish-speaking community, for instance. In place of sending our students overseas, we can give them cultural experiences by sending them around the corner or over to the other side of town. A recent study by Dr. Frank Hull at the University of California in Santa Barbara shows that a student from the midwest who is sent to the south side of Boston or to upper Manhattan will exhibit the same kind of personal growth,

learning, and self-awareness as a student who is sent to the east end of London, because in many ways their experiences are similar. Both locales provide opportunities for growth in self-awareness in the normal course of events and can naturally develop a sense of global awareness and global perspectives.

"Our program, then, of providing opportunities for cross-cultural experiences in order to develop a global perspective in students shares a common objective with the work of other panel members here."

DR. BENITO F. REYES

Function of Global Education

Dr. Reyes promised to be radical in his discussion of strategies for global education. He stressed the value of faith (but not blind faith) in the work of implementing these strategies. In his view, the function of education is "to deal with mankind's spiritual nature, to awaken human consciousness, and to teach the perfection of mankind. In other words, I am advocating the spiritualization of the human species in keeping with our spiritual origins."

Education for a global society should be two-fold: it should aim to transform both the society and the people in that society. Of these two the second is more important:

people must first transform themselves through achieving a global consciousness and then must learn how to relate to each other. In the process, society of itself will change.

To achieve individual transformation, two things are necessary: the correct understanding of one's own human nature and the correct understanding of human nature in general. Again we must first understand ourselves before we can understand others. Right understanding leads to right attitudes and action while a lack of understanding leads to the wrong outlook on the meaning and purpose of life. People may become successful as professionals but at the same time may remain unsuccessful as human beings.

A change in the approach to education must be preceded by a change in ideas, ideals and attitudes, followed by changes in methods, techniques and programs. But the most important change must occur in the individual so that he or she may become a light in the world. The necessary human quality to achieve personal transformation is love for all--which is not the same as liking all people--and a spirit of forgiveness such as Gandhi for example, displayed when he said "I forgive you" to his assassin.

The World University Program

"At the World University we base our program of education for a global society on education for spirituality. We are now developing processes and procedures, and techniques will follow. In our program we include education for awakening of the right brain--that is, of the intuition; education for vanquishing of the ego; for the awakening of love, for immortality, for sanctification, and for world peace. In addition, we feel that meditation is very important for realizing the transformation of mankind and for the process of healing.

"We have also established an Association for Global Education, Cooperation and Accreditation. We are concerned about the difficulties of accreditation. Our program also includes an ethical orientation course for the spiritualization of humanity, based on the Universal Declaration of Human Rights. This is a great document, but what organizations promote it?"

Recommendations

Dr. Reyes sees the need for more world universities with global education programs that include training teachers for an expanded curriculum. Additionally, all universities should have a Department of Peace which includes a course on the psychology of global consciousness (i.e., on the oneness of consciousness) and offers seminars on the subjects of world cooperative economics, conservation, productivity, land reform, a common market, common currency, and a common language. Dr. Reyes further recommended (1) a world peace corps, (2) a world citizenship award by the United Nations, (3) efforts to increase membership of planetary or world citizens and to hold more world citizen assemblies, (4) denationalization and transnationalization of the World Olympics (the Olympics may be regarded as one of the great instrumentalities of world peace), and (5) establishment of a world peace meditation and prayer service.

"The focus of The World University in Ojai is on increased individual awareness, the globalization of consciousness, and the awakening of love. These ideas are important to our age and can be spread if taken up by more people, instrumentalities and agencies."

STRATEGIES CONTRIBUTED BY THE AUDIENCE

MARIANNE LEE, LINGUIST, ESPERANTIST, INSTRUCTOR IN CROSS-CULTURAL EDUCATION, UNIVERSITY OF SOUTHERN CALIFORNIA; PANEL MODERATOR

Ms. Lee raised the question of whether formal education is prepared to deal with the problem of global communication, adding that, even though a curriculum is available, the push for implementation seems to be lacking. Nor does the United Nations, an organization that represents nations, appear to be ready to accept a neutral language even though U.N. proceedings are translated into ninety languages in order to accommodate language differences among its members. There is an apparent need for a neutral language to serve as a tool of communication in global diplomacy. Esperanto was created to serve this function.

"Esperanto was created about 100 years ago to facilitate communication between nations. The creator of Esperanto, an oculist named Lazarus Zamenhof, was a Lithuanian Jew who grew up in a border town where hostility and divisiveness were common among its people. It seemed to Zamenhof that the problem stemmed from a lack of communication, fostered by differences of language and religious customs. These local conflicts suggested a common basis with national conflicts--conflicts that could be avoided if there were a common tongue available for negotiating and arbitrating differences. Therefore, using western languages as a basis, Zamenhof put together a language and called it Esperanto (translated "he who hopes"). He traveled to many countries and introduced his language and his ideas for the use of a common diplomatic language to government officials, diplomatic personnel, business and professional leaders--to anyone, in fact, who would listen to him. He succeeded in developing an interest within many of these contacts for the use of such a language as a tool for global communication.

"As a result of Zamenhof's work, many groups throughout the world have organized to make Esperanto known and to teach the language privately and in classrooms. An international organization has been formed; among its activities are yearly international meetings and a number of publications. One valid criticism of the language is that Esperanto is based on western languages, thus requiring that those who speak a nonwestern language first learn the Roman system of writing."

Ms. Lee observed that the languages of the world number about 4,000, of which only a few have been written down. In her opinion, the teaching of Esperanto as a neutral language might serve to simplify the conduct of global affairs and might at the same time contribute to the cause of world harmony.

DR. ELAN Z. NEEV, DIRECTOR, SELF IMPROVEMENT INSTITUTE, BEVERLY HILLS

"I would like to see the establishment of an international school of communication where world leaders might come together for encounter sessions and meditations in order to transcend national differences and achieve oneness. Such a center could be an extension of the United Nations. The meeting between Carter, Begin and Sadat at Camp David proved that something like this could work.

"Also, there might be a school of communication where world leaders are required by a charter to be trained by specialized teachers in international relations, semantics, cybernetics, consciousness raising, comparative religions, and world cultures. Such a program would raise consciousness from the top since it involves leaders who make decisions that affect us all."

ED ELKINS, STAFF MEMBER, WORLD SYMPOSIUM ON HUMANITY, LOS ANGELES

"There are two things I would like to tell you about. The first is that the World Symposium on Humanity will be held in April in Pasadena. One of the exciting things we are preparing for is a three-way satellite conference in which leaders in the fields of consciousness raising, world peace, global education--to name a few--may be seen and heard at the same time in London, Toronto and Los Angeles. Other events going on at the Symposium may also be seen in those cities as they take place.

"The second is that there has just been established in Washington a Peace Academy which is dedicated to the work of conflict resolution. After twenty years of lobbying by dedicated people, Congress finally appropriated a half million dollars to begin a center which will study and foster ways of peacemaking. The director is Bryant Wedge, M.D., and information is available from him at the National Peace Academy, 3000 Connecticut Avenue, N.W., Washington, DC 20008."

LYMAN HINCKLEY, DIRECTOR, WORLD CITIZEN PARTY-CALIF., SAN FRANCISCO

"In San Francisco there are four groups concerned with education for citizenship: the World Citizen Party, Citizens for Quality Education, the Public Forum, and Citizen Education Groups. These groups have as a common basis the idea of inherent citizenship as an inalienable right and possession of all individuals; people are seen as citizens of their own community, the state, the nation, and of the entire world. All individuals are regarded as part of the order of living nature, carrying on from the past into the future. We call for a common faith in

the sort of world and neighborhood we should be making together, and we acknowledge a common task with others in finding out how to act together to bring us to unity."

NINA DE NUR, COMMUNITY LEADER, HAIFA, ISRAEL

In 1961, at a time when the climate between Arabs and Jews was extremely hostile, Mrs. DeNur opened up her home in Haifa as a center for dialogue between Arabs and Israelis and encouraged others in her community to do the same. It is her view that the historical tie of both cultures to the biblical Abraham still affects relations between them and that divisive contentions between them will be healed only when the offspring of Ismael, son of Abraham and Agar (Sara's Egyptian handmaiden) make peace with the offspring of Isaac, son of Abraham and Sara; that is, "that you do not look at me and see Sara and I do not look at you and see Agar." An important requirement for peace in the Middle East, it would appear, is to first demythologize the Middle East.

"One opportunity for reconciliation may present itself upon the return of Sinai to Egypt, according to a plan Sadat has outlined for that purpose. Even before the Camp David meeting with Begin and Carter, Sadat expressed to the Israeli Minister of Defense his desire to set aside on Mt. Sinai an international piece of ground and to build there a mosque, a temple, and a church, to be used as a religious and cultural center for Moslems, Jews and Christians. He wants, in effect, to 'reconsecrate' Sinai."

If Sadat's dream should materialize, Mrs. DeNur sees an additional opportunity for world unity, although to carry out the entire plan would need the economic support of Israel. She herself has proposed a plan to the Israeli government to include in that religious and cultural center "extensions of educational work such as the World University is pioneering." These extensions might be a place where people who come to visit and worship may also remain to study and to attend long or short seminars.

"For this my family and I are ready to make the first contribution. How to help the President of Egypt with his dream is my question to you."

AED

RESOURCE MATERIALS: SOURCES

The following list provides only a sample of the growing number of organizations that provide information or materials on global education. The list represents a broad spectrum of interests in global concerns, both within and without the framework of formal education.

American Council on Education
The Dupont Circle
Washington, DC 20036
(202) 833-4700

Association for World Education
P. O. Box 589
Huntington, NY 11743
(212) 734-8019

Center for Global Perspectives
18 East 18th Street
New York, NY 10003
(212) 475-0850
and
Hotel Claremont, Suite 235
Berkeley, CA 94705
(415) 849-3535

Center for International Programs and Comparative Studies
SUNY
State Education Department
Albany, NY 12210
(518) 474-2121

Center for Teaching Int'l Relations
Graduate School of Int'l Studies
University of Denver
Denver, CO 80210
(303) 753-2324

Center for War/Peace Studies
18 East 18th Street
New York, NY 10003
(212) 475-0850

The Citizens Committee on Interdependence Education
011 Arlington Blvd., Suite W219
Arlington, VA 22209
703) 525-4400

Consortium for Int'l Studies
University of Missouri - St. Louis
St. Louis, MO 63121
(314) 453-0111

Consortium on Peace Research, Education and Development (COPRED)
Bethel College
North Newton, KS 67117
(314) 283-2500

Esperanto League for North America
P. O. Box 1129
El Cerrito, CA 94530 ★
(415) 653-0998

The Far West Laboratory for Educational Research & Development
1855 Folsom Street
San Francisco, CA 94103
(415) 565-3000

Foreign Areas Materials Center
New York State Dept. of Education
60 East 42nd Street
New York, NY 10017
(212) 972-9877

Global Development Studies Institute
14 Main Street
P. O. Box 522
Madison, NJ 07940
(201) 822-0210

Global Education Associates
552 Park Avenue
East Orange, NJ 07017
(201) 675-1409

The Information Center on Children's Cultures
331 East 38th Street
New York, NY 10016
(212) 686-5522

Institut d'Etudes Mondialistes (Bordeaux)
c/o Citoyens du Monde
15, rue Victor Duruy
75015 Paris, France
(1) 531 29 99

Institute of International Education
809 United Nations Plaza
New York, NY 10017
(212) 883-8200

Institute of International Studies
University of California
Berkeley, CA 94704
(415) 642-6000

Institute for World Order
1140 Avenue of the Americas
New York, NY 10036
(212) 575-0055

Interdependence Curriculum Project
c/o United Nations Association
1048 Westwood Boulevard
Los Angeles, CA 90024
(213) 477-3581

Interorganizational Commission
on International Education
c/o Overseas Development Council
1717 Massachusetts Avenue, N.W.
Washington, DC 20036
(202) 234-8701

Mid-America Program for
Global Perspectives
Indiana University
513 North Park Avenue
Bloomington, IN 47401
(812) 332-0211

National Council for the
Social Studies
2030 M Street, N.W.
Washington, DC 20036
(202) 966-7840

Oxfam America
302 Columbus Avenue
Boston, MA 02160
(617) 247-3304

Planetary Citizens
777 United Nations Plaza
New York, NY 10017
(212) 490-2766

The President's Commission for
Foreign Languages and
International Studies
1832 M Street, N.W., Suite 837
Washington, DC 20036

Program of Studies in Peace,
Justice and Social Change
Harvard University
211 Longfellow Hall
13 Appian Way
Cambridge, MA 02138
(617) 495-1000

UNESCO
c/o UNIPUB
P. O. Box 433
Murray Hill Station
New York, NY 10016

The United Nations University
15-1, Shibuya 2-chome, Shibuya-K
Tokyo 150, Japan
(03) 499-2811

U. S. Committee for UNICEF
331 East 38th Street
New York, NY 10016
(212) 686-5522

World Council for Curriculum
and Instruction
Teachers College
Columbia University
P. O. Box 171
New York, NY 10027
(212) 678-3772

World Friendship Center
1544 Midori Machi
Hiroshima 734, Japan
(0822) 51-5529

World Future Society
4916 St. Elmo Avenue
Washington, DC 20014
(202) 656-8274

Worldwatch Institute
1776 Massachusetts Avenue, N.W.
Washington, DC 20036
(202) 452-1999

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